



Research Paper

The role of faith in giving meaning to life from the point of view Kirer Kegaard and Ibn Arabi

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Abstract

The world moving away from spiritual values and removing the concept of God from life leads modern man to emptiness and meaninglessness; Therefore, the role of "faith" as one of the components that give meaning to life is a topic that we intend to address in this article with a document-library method. Therefore, we have examined and compared the issue of faith and its role in giving meaning to life from the perspective of two Christian and Muslim God-believing thinkers - Kierkegaard and Ibn Arabi. In order to introduce a meaningful life, Kierkegaard explains the three stages of human life and introduces a meaningful life as synonymous with a life of faith. For faith, he lists characteristics such as love, passion, danger, anti-reason and paradox. Even though like Kierkegaard, Ibn Arabi assigns a colorful role to "faith" in giving meaning to life and deals with the issue of meaning indirectly in the form of happiness and misery; Ibn Arabi's mystical attitude, which shows his deep benefits from the teachings of Islam, is more moderate than Kierkegaard's anti-rationalism.

Extended abstract

1. Introduction

The concern of meaning and achieving a meaningful life is one of the most basic concerns of human life, and man is the only being whose existence is a problem for him. And the world moving away from spiritual values and removing the concept of God from life, leads modern man towards more emptiness and meaninglessness; Therefore, the role of "faith" as one of the components that give meaning to life cannot be ignored.

One of the influential contemporary philosophical schools that has presented remarkable comments in this field is the school of existentialism, which nurtured both theistic and non-theistic thinkers and experts. And since the discussion of the meaning of life is closely related to concepts such as God, faith, death,

resurrection, pleasure and suffering, and the examination of each of these concepts, and their impact and role in giving meaning to life, requires a detailed discussion that This article is boring Therefore, in this research, we intend to specifically examine the proposition of "faith" and its role in giving meaning to life, and among the thinkers who have an opinion in this field, "Soren Kierkegaard" who is known as the father of existentialism of the God-believing type. He is one of those who have addressed the issue of faith and its role in making life meaningful, indirectly, and have presented thoughtful and somewhat different opinions. And on the other hand, among Muslim thinkers, a mystic and a famous philosopher, "Mohiuddin Ibn Arabi", who was very influential in Islamic thought, has an opinion in this field and discussed the meaning of life in three formats: value, purpose and benefit of life. has put

2. Research method

Our method in this thesis is documentary and library method. Based on this method, the desired sources are checked and then the hypothesis is discovered based on the analysis of documents and sources.

3. Findings

Theistic existentialism, which is known as Kierkegaard's founder, was actually a protest against the church's attitude towards humans, which assumed them as objects, and was also a



reaction to the abstract philosophies before it, especially Hegel's dialectical philosophy. Kierkegaard sought to prove that the meaning of human life cannot be obtained in the system and in the veils of general concepts, as Hegel states in his metaphysics. Rather, according to Kierkegaard, to exist means to become an individual more and less to belong to a group. In his opinion, generalization reduces the sense of human responsibility. And he considers the highest level of realization of one's essence to be in connection with God. In order to introduce a meaningful life, Kierkegaard explains the three stages of human life and introduces a meaningful life as synonymous with a life of faith. For faith, he lists characteristics such as love, passion, danger, anti-reason, and paradox.

Ibn Arabi, like Kierkegaard, assigns a colorful role to "faith" in the meaning of life, but in his works, he did not directly address the question of the meaning of life, but refers to it as happiness and misery. And on the other hand, both from the point of view of the general public and from the point of view of experts, a meaningful life is one that ends in happiness, and usually people think about the meaning of life when they fail and do not reach happiness, and life is devoid of meaning. they find; Therefore, Ibn Arabi deals with the issue of meaning in the form of happiness and misery.

4. Conclusion

Ibn Arabi's mystical attitude, which shows his deep benefits from the teachings of Islam, is more moderate than Kierkegaard's anti-rationalism. Kierkegaard's view on the issue of meaning and explanation of the three stages of

life and the components of life that gives faith, although it looks beautiful and its sound is pleasing to the ears, it usually seems unrealistic, anti-rational and dreamy; In fact, Kierkegaard's intended faith is a kind of extreme faith And it is out of balance because he does not consider rational and philosophical reasoning not only necessary for faith but also harmful and believes that religious beliefs are completely in contradiction with rational components. In his opinion, the Christian religion is completely unreasonable and this gives it value; He believes that we believe when we have proof against a proposition. But the mystical attitude of Ibn Arabi, which shows his deep benefits from the teachings of the religion of Islam and in compatibility with the Quranic verses, is a real, gentle and moderate view that has more balance and is free from unreasonable extremes. is far away He believes that real faith is the faith that has been obtained with the care of the heart and the God's care, not just the faith that proves the existence of God through reasoning and proof; But despite this, he does not consider reason to be in conflict with the issue of faith and, like Kierkegaard, he does not think of the opposition of faith to reason. Or Keir Kegaard's individualistic attitude, which causes moral values to be relativized and suspended, shows the weakness of his theory compared to Ibn Arabi's view of the unity of existence.

With these considerations, the preference of Ibn Arabi's opinion over Kier Kegaard's is based on the presupposition of maintaining balance and not exaggerating the issue of faith and its conditions.